WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. III.—No. 11.] Edited by THOMAS HASTINGS—Printed by MERRELL & HASTINGS—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, MARCH 14, 1826. [No. 89.

MR. CRANE.

Traits in the life and experience of the late Rev. J. C. Crane.

We have several times taken occasion to speak of the late Mr. Crane: but there is no danger that our readers will become tired of the subject. His worth is known; and the public no doubt, are desirous of obtaining farther information respecting his history, than we have heretofore given. It appears from a late article in the New-York Observer, that, before his death, he destroyed his diary, having previously copied out only the substance of some parts of it; for the benefit of his children. The Observer has made copious selections from this manuscript; and the subjoined article is made up of extracts from his selections, which cannot fail to be read with deep interest.

In the spring of 1805, says the Observer, Mr. C.'s father being unfortunate in business, removed to New-York, and in the fall of the same year his wife died, leaving six small children without a mother. Under these circumstances, James was sent to a Mr. B. in Chatham-st. to learn a trade, but in consequence of the cruel treatment which he received from his master, he was taken away at the end of two years, and put with Mr. R. of John-street. While living with Mr. B. after many painful conflicts with his conscience, he became addicted to profane swearing, and fell into other bad habits. The exercises of his mind when in this state, will be learned from what follows:

"The farther I advanced in wickedness, the more careful I was to offer my prayers to God every night, because my fears were much more excited to my increasing wickedness. But Mr. R. was a professor of religion; a member of the Associate Reformed Church. Here my early impressions assumed their usual influence; the habit of swearing was relinquished. I again embraced the privilege of attending the house of God on the Sabbath, at least, half of the day; but would frequently spend the rest of the day with companions more wicked than myself. But, O! how deep are the faithful, and early instructions of a pious mother! I was at this time unnoticed and unknown, beyond the shop in which I was employed. All who saw me, would count me a heedless, unthinking, ignorant boy.—But my way as a transgressor was hard indeed! Every single pleasure was bought at a dear rate. Of the evil nature of sin, I had no just conceptions; but the most afflicting apprehensions of its consequences, were aroused on every occasion, on which there was the least appearance of danger. Hence, I could only enjoy peace *at night* when asleep. Hence, I continued to pray every night; but never, in the morning, because I imagined myself safe, or danger did not seem so near. Every severe storm of wind or thunder, filled me with terror. Thus, was I always unhappy. In addition to Providential excitements, every sermon, every prayer, every religious conversation, kept alive the conflict between my wishes and my conscience.

"Between the 16th and 17th year of my age, my feelings began to assume something more of a definite character; my conscience and my judgment began to urge upon me the necessity of personal active piety—a preparation for death. Every night I felt as if I must return to the Lord, by repentance; every morning, I was anxious to defer it a little longer. The least appearance of danger would awaken resolutions; the appearance of safety would return me again under the power of my sins. In the summer of 1813, my impressions and fears became more serious and painful. I had spent the Sabbath days generally on the Battery; for this I suffered the severest reproaches of conscience; and I was often urged by it to forsake my sins. Towards the close of the summer, I had indulged myself not only in seeking my own pleasure, but in conduct exceedingly wicked on the Sabbath. When the hour of rest arrived, I offered the usual prayer, which was employed only to lull my fears, and fell asleep. In the morning I found my mind in an unusual frame. The fear of death and hell, had heretofore originated all my disquietude; I had now some sense of the enormity of my sins; and was urged by my conscience, with much more than ordinary earnestness, to attend to the concerns of my soul. The accustomed labours of the day were resumed; but instead of being able to banish painful reflections from my mind, I found them increasing. I began to form resolutions; I thought of prayer. About 10 o'clock, A. M. my conscience assumed the most terrific and threatening language. The wrath to come appeared to be near at hand! The demands of my awakened conscience were definite, peremptory and powerful. I exclaimed—"must I submit! must I forsake my sinful pleasures! must I begin to pray in earnest!" My conscience responded, "You must!" "Is there no respite? Have I not time enough? Must I *immediately* escape from danger?" "You must!" The conflict between a corrupted heart, full of depraved inclinations, and an awakened conscience, was dreadful, beyond my power to describe. Full of anguish, I dropt my tools, and fled to a retired place; and began to pray (for the first time in my life,) as a miserable sinner.

"The anguish of my mind continued to increase; I began to inquire what I should do to be saved? I sought the company and instruction of those christians in whom I confided, that I might ascertain how to secure relief from my distress. After working all day, I usually spent my evenings with some christian friends, hearing them and asking them questions. Often I returned in great agony; sometimes throwing myself on the floor of my room and crying for mercy. My heart raged with enmity. And my christian friends, instead of directing me to the path in which all of God's children, of all denominations, find relief, very improperly made it their great aim to proselyte me to their peculiarities. Different sentiments on inferior points prevailed among them; and these were constantly pressed upon my attention, instead of leading me to correct apprehensions of the person, life, and sufferings of Jesus, as the all sufficient atonement. Each said much that appeared plausible, and it only introduced distraction into my mind.

"After a course of extreme distress for three months, I determined to confine my inquiries exclusively to the word of God, and seek relief and truth, only there; I soon found the benefit of this resolution. I found out that I was building a foundation of my own; that Jesus was not the object so much before me, as an offended God, whose wrath I wished to turn away by tears and repentance. These views, although they did not relieve me of my burden, afforded me hope that I was seeking in the right way. Yet my heart was not reconciled. I wished to have a plan of salvation, by which I could save myself. But soon after obtaining this light, I heard an evening lecture from Dr. R. on the cry of blind Bartimeus. It suited my case. It was preached for me. I thought I saw the "new way," consecrated by the blood of Jesus, open. My heart approved of it. My opposition to it was removed. It appeared glorious, beautiful, and just what I needed and ought to have as a sinner. It turned all the glory over to Jesus, and left me ashamed, indebted, humbled—but saved! I did not walk from the house of prayer; I ran, and in a few minutes was in a retired spot, where I could, and I trust, did employ the prayer and the faith of Bartimeus. My eyes were opened—my soul set at liberty, and I began to follow Jesus in the way. From this time I entertained a hope that I was a believer in Jesus. And from that moment, my heart was enlarged with desires and prayers for the salvation of others, especially the heathen. I have always considered this the more remarkable, as at that time, I knew nothing of the operations of eastern Missionary Societies, and no spirit of missionary enterprise prevailed in New-York. Yet my thoughts by day and by night, were directed to their deplorable condition, and my heart was filled with intense desires to tell them of Jesus. These desires did not extend to the ministry. I was an obscure apprentice; had possessed but few advantages for obtaining an education, could merely spell, read, write, and cypher a little. I know not that at that time, I had any other views than to wander among the heathen, as a believer, and tell what I knew of Jesus.

"December 5th, 1813, I was received into communion with the church, then under the collegiate care of the Rev. Drs. Kuypers, Milledoler, and the Rev. Mr. Broadhead. From the time that I first entertained a hope that my peace was made with God, a desire (as before observed) had been excited to labour among the heathen. My obscurity, unfitness, and fear of being precipitate, induced me to disclose my desires only to God. So constantly was the subject on my mind, that for more than a year I know not that I offered one prayer in secret, without bringing this subject before God. I know not that I ever prayed to the Lord to send me, but always that he would not permit me to run, until called, qualified, and sent by him. During this time I concealed my feelings; but as my desires increased, the distress and anxiety of my mind increased. After more than a year, I was constrained to lay open my heart to an aged friend, and ask his prayers and advice. He appeared to be deeply affected at my relation. I inquired the cause; and how was I surprised, when with much solemnity he said—"My young friend, at our prayer meeting last Saturday, I was much affected in reflecting upon the scarcity of ministers, and the deplorable condition of the churches of the heathen. I looked around the assembly to see if there were any youth who might yet be called to the work: the moment my eyes rested upon you, my heart involuntarily cried, 'Lord send him!'" This dear friend, however, wished to seek counsel before he advised, and proposed to me to accompany me to Dr. W.'s, of C. College. We went; and my friend made known our errand. Here, again, my astonishment was excited, to see how the attention of others had been directed to me, when I imagined that I was an unnoticed, obscure apprentice. Dr. W. was one of the elders at the time of my admission to the church, and he stated that ever since that time, he felt a desire that the Lord would direct my attention to the ministry. In a few weeks after this, through the exertions of Dr. W., I was taken under the care of the New-York Missionary Society. Having spent nine years and a half to obtain a good trade, my relatives were opposed to my designs. The Missionary spirit, at that time, was scarcely known in New-York, and I had to hear much from various quarters calculated to discourage me. As my term of service with Mr. R. had nearly expired, I was advised, by the Board, to attend the Theological lectures of the Seminary, under the care of Dr. Mason. This required from six to eight hours a week, and at the close of my apprenticeship, these hours were reduced to days, and I was obliged to work a month to make up the deficiency, after I was twenty-one. I then returned to my father's house, commenced a course of study, and submitted my writings and sentiments, to the inspection of the Rev. J. M. Matthews, who will ever deserve my esteem, affection, and gratitude, for his disinterested kindness and attention, for two years and a half.

"In March, 1817, I sustained an examination before a committee, appointed by the Board of Managers, to ascertain my progress in my studies. The report of the committee induced the Board, to apply to the Associate Reformed Presbytery, of New-York, to take me upon trial for licensure and ordination; and in April, 1817, I was solemnly and publicly set apart to the work of the ministry, by the laying on of the hands of the Presbytery. It was to my soul a day of the most solemn interest. I looked back with wonder upon the way in which the Lord had led me. Surely it was a "way that I knew not." O how unsearchable are thy judgments, and thy ways past finding out!

"In a few days after my ordination, I was directed to repair to the Tuscarora village."

[Here the Diary abrubtly terminates.]

DECEIVED PROFESSORS.

Extracts from "Stuckley's Gospel Glass," respecting the miscarriages of Professors of religion.

How do many professors shuffle together a company of false signs of closing with Christ? How do they count them true and infallible, which are but questionable; yea, which have been found in unsound hypocritical hearts: and so deceive themselves, as if they had a Christ and real grace within them? How do they live upon these signs comfortably all their days without a Christ? Excuse me, if I bring in their pleas and answer briefly.

I am changed from what I was, nay, changed inwardly. So was Saul, "And it was so, that when he had turned his back to go from Samuel, God gave him another heart." Thou mayest have another heart, and yet not a new heart.

I was full of 'revenge, but now I am come to such a pitch of religion, that I can pass by offences; yea pass them by, when I have an opportunity of punishing them that affront me. Had not Saul so much religion. "The children of Belial said, how shall this man save us? and they despised him, and brought him no presents, but he held his peace." He bears much that can bear being derided.

When I have any mercy from God, I see God in the mercy, and is not this a good sign? Truly no better than Saul had; "to day the Lord hath wrought salvation in Israel."

I conclude God loves me from a constant series of smiling providences, that followeth all that I take in hand; I find that the Lord blessed me in my going out and comings in; whatsoever I do doth prosper. And had not Saul strange successes and victories? When Israel was so low, that they had no weapons for war, nor smiths to make any, "Saul took the kingdom over Israel, and fought against all his enemies on every side, &c. and whithersoever he turned himself, he vexed them."

I see a beauty in the church and people of God. So did Balaam. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river side, as trees, &c. which the Lord hath planted, and as cedar trees beside the waters."

I cannot for the greatest advantage be brought to sin against God. Neither could Balaam, "If Balak would give me his house full of silver and gold, I canno t beyond the commandment of the Lord."

I have some sights of another world, and I desire to spend an eternity with the saints. So had Balaam, and did he not desire so much? "Let me die the death of the righteous, and let my last end be like his."

When I think of the day of judgment, I am affected with it; whereas before I was sottish and secure. So was Felix. "As he (Paul) reasoned of righteousness, temperance, and judgment to come, Felix trembled."

I am free from the scandalous evils of the times. So were they in Peter. "They had escaped the pollutions of the times, yea, and that "through the knowledge of Christ" (which is more than the moral heathens ever had) and yet were dogs and swine still.

I have obeyed the commandments of God for a long time. I am not like a mushroom, soon vanishing; I am a constant servant to the commandments of God. So was the young man in the gospel; he said unto Christ, "All these things have I kept from my youth up; what lack I yet?"

There was a time when I felt sin no more than a dead man feels a mountain upon him; but now it is heavy; it is burthensome. And was it not so to Cain? "And Cain said unto the Lord, my punishment (or, mine iniquity) is greater than I can bear." Was it not so to Judas, when he repented himself, and restored the thirty pieces of silver, saying I have sinned, in that I have betrayed the innocent blood, and went and hanged himself?"

Oh! I cannot but pity these poor hearts, these Almost Christians.—Almost Christians, and almost saved, I may say they are "not far from the kingdom of God," and yet in a sense they are farther than any others. Our greatest difficulty hath been to undeceive these, to unchrist these, I mean to take off these fig leaves, with which they have covered themselves, that they may come to Christ for clothing; and so prevent the appearing of their nakedness. O! How have men fled in our faces, when we told them, that yet they have nothing that is essential to a Christian, or which makes a Christian a Christian, no more than a picture hath of the essence of a man! You may imagine a man that hath bestowed twenty or thirty years in building, how loth he is to pull down all again? Though he fears the foundation is but on the sands, he will rather venture, than begin all anew. He is even ashamed to unravel all the clue of his ungrounded confidences. What, begin upon a new bottom? No, not he; and so Christ and he part.

LORD CHATHAM'S TESTIMONY TO RELIGION.

FROM A LETTER ADDRESSED TO HIS SON.

"I come now to the part of the advice I have to offer you which most nearly concerns your welfare, and upon which every good and honourable purpose of your life will assuredly turn; I mean keeping up in your heart the true sentiments of religion. If you are not right toward God you can never be so toward man. The noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of man's virtues? If it be, the highest benefactor demands the warmest return of gratitude, love and praise. *Ingratum qui dixerit, omnia dixit.* If a man wants this virtue, where there are infinite obligations to excite and quicken it, he will be likely to want all other things towards his fellow creatures, whose utmost gifts are poor, compared with those he daily receives at the hands of his never failing Almighty Friend. *Remember thy Creator in the days of thy youth*, is big with the deepest wisdom. The fear of the Lord is the beginning of wisdom, and an upright heart, is understanding. This is eternally true, whether the wits and rakes of Cambridge allow it or not. Nay, I must add of this religious wisdom, *her ways are ways of pleasantness and all her paths are peace*, whatever your young gentlemen think of a harlot and a bottle, a tainted health, and battered constitution. Hold fast, therefore, by this sheet anchor of happiness, *Religion;* you will often want it in times of most danger, the storms and tempests of life. Cherish true religion as preciously, as you will fly, with abhorrence and contempt, superstition and enthusiasm. The first is the perfection and glory of the human nature; the two last, the depravation and disgrace of it.

"Remember the essence of religion is a heart void of offence toward God and man; not subtle, speculative opinion, but an *active, vital principle of faith.*"

ASIATIC CUSTOMS.

From Finlayson's Narrative of Crawford's mission to Siam; quoted last week, we now annex another extract, exhibiting the degraded servility required of inferiors in that country. Such is man!

"Mr. Crawford had a first interview with an inferior minister. During the whole of the visit, the minister's attendants lay prostrate on the earth before him, and at a distance. When they addressed, they did not dare to cast their eyes towards him, but raising their head a little, and touching the forehead, with both hands united in the manner by which we would express the most earnest supplication, their looks still directed to the ground, they whispered in answer in the most humiliating tone. The manner in which he was approached by the servants of his household, was even still more revolting to nature. When refreshments were ordered, they crawled forward on all fours, supported on the elbow and toes, the body being dragged on the ground. In this manner they pushed the dishes before them, from time to time, in the best manner that their constrained and beastlike attitude would admit, until they had put them in their place; when they retreated backwards in the same grovelling manner, but without turning round.

"Yet this haughty chief was himself but a minister of the fifth order in importance, doomed to take his turn of beast-like grovelling, as was subsequently exhibited on visiting Chromachit, son to the king. Every man here is doomed to crawl on the earth before his superior. The nation must be considered as entirely the slaves of the king, of whose lives, as well as property, he can dispose at will."

UTILITY OF TRACTS.

The following anecdote illustrating the utility of Tracts is copied from the London Tract Magazine for January. It was communicated to the Directors of the London Tract Society by Rev. M. Hill missionary in India.

Soon after my arrival at B——, his Majesty's —th regiment came to this station. I gave some English tracts to two pious soldiers left behind, when their regiment marched from hence to R——. One replied "Sir, they will be useless in the regiment, the whole of them are Catholics; I do not think there is a pious man in their ranks. I observed, "Then the greater is the necessity to attempt something on their behalf." The tracts found out two men who profess to love Christ, but secretly for fear of persecution; they immediately attended my ministry. Another soldier seeing one of these two reading in the barracks, said "what book is that?" he replied "a man gave it to me." After requesting a perusal, he returned it in a few days, saying, "There are in this place some of those people I have long sought; tell me where they are! I have often wanted their instruction." After hesitating he promised to do so, on condition that his comrade would not betray him to the rest of the regiment. The tracts thus spread their influence by degrees, and the number of soldiers attending on my ministry increased. They now began to meet together every day for reading and prayer, and when the regiment left this place their praying society had increased to about twenty persons.

REMARKABLE CONVERSION.

A young man who had been graduated at one of our first colleges, and was celebrated for his literary attainments, particularly of his knowledge of mathematics, settled in a village where a faithful minister of the gospel was stationed. It was not long before the clergyman met him in one of his evening walks; and after some conversation as they were about to part, addressed him as follows: I have heard you are celebrated for your mathematical skill: I have a problem I wish you to solve. What is it? eagerly inquired the young man. The clergyman answered with a solemn tone of voice, "What shall it profit a man if he gain the whole world and lose his own soul?" The youth returned home, endeavoured to shake off the impression fastened on him by the problem proposed to him, but in vain. In the giddy round of pleasure, in his business, and in his studies, the question still forcibly returned to him, "What shall a man profit if he gain the whole world and loose his own soul?" It finally resulted in his conversion, and he now is an able advocate and preacher of that gospel which he once rejected.

COMPLAINING.

Superficial religionists should be aware of the great difference between complaining of themselves and real humility. The one is the repentance of the tongue, the other of the heart. We cannot indeed say that there is no sincerity where is some ostentation; but we may confidently affirm, that ostentation is no part of sincerity. Some people are always condemning themselves, complaining of their wicked hearts; and this is their religion. The answer of Whitefield to such a person, on a certain occasion, was admirable. A man, reputedly very pious, perhaps really so, was once complaining to him of his own heart.—"What a sinner I am—how little do I profit under preaching—at what distance do I live from God! &c." Whitefield heard him for a while and then replied—"My dear sir, do you really believe all this? for if you do, you had much better confess it to God, than display it to me.—*Ch. Spec.*

POWER OF HABIT.

The practice which the negroes of Jamaica had of carrying their burdens on their heads, was thought to be injurious to their constitutions; and to save the health of their slaves, many of the planters procured wheel-barrows. Some of the negroes used the vehicles in the proper manner; but so strong was the force of habit, that others placed the loaded wheel-barrows *on their heads.*

HOW TO GET RID OF A FRIEND.

A London paper recommends the following simple remedy against that common complaint, a troublesome acquaintance. If he is poor, lend him some money; if he is rich, ask him to lend you some. Both methods are said to be effectual.

An industrious and virtuous education of children is a better inheritance for them than a great estate. To what purpose is it, said Crates, to heap up great estates, and have no concern what manner of heirs you leave them to?

By examining the tongue of the patient, physicians find out the diseases of the body, and philosophers the diseases of the mind.

The first step towards iniquity is difficult to accomplish; the second may be painful; but the third is easy. The ladder that reaches the abyss becomes gradually more easy as we descend, till at last we find pleasure in what at first gave us pain.

RELIGIOUS INTELLIGENCE.

From the N. Y. Religious Chronicle.

FROM THE SANDWICH ISLANDS.

Letters have recently been received in this city, which furnish intelligence of much interest, both in relation to the mission family, and to the success of their labours. The *latest* date from the islands, as far as we can learn, is to be found in the letter of Mr. and Mrs. Bingham, copied into our paper of the 18th ult. Similar statements with those of Mr. B. respecting the prospects of a revival among the Islanders, are made in several of the letters now received. It would, however, be only repetition to offer any extracts on this subject; we therefore confine ourselves to some quotations from a letter by Mr. Stewart, dated, August 12th, relating chiefly to the health of Mrs. S.

"As you will have been apprised by former communications of the extreme illness of your friend Harriet, your first desire will be to know what her present state may be. Though nearly three months have passed since the date of our last letters, little or no change has taken place; our hopes and our fears have been kept in the same painful alternation—though there has been a period of some days, within that time, when the former gave place entirely to the latter, & we waited only to see her sleep the sleep of death. When she was landed from the Blond, on our return from Hawai, six weeks since, no one thought she could survive a week. Indeed, Lord Byron hastened his departure from that Island, by ten days or a fortnight, lest she should not live to see her children, if he pursued his original plan, in visiting the Windward Islands. Previous to this, the physicians had strongly recommended an immediate trial of a colder climate, as a last resource, and preparations were making for our leaving the Islands, in the frigate, on our way to America.—But, then they, as well as Lord Byron, were fully satisfied that she was too far gone to make the attempt. Since the departure of the Blond, however, she has gained some strength, and in some respects seems better, but not to a degree to give us any hope in this climate. A voyage, and the bracing influence of a more northern country, might possibly save her. But this is very doubtful, though if she remains in her present state long, and an opportunity offers, I think it most probable I shall embark with our little family, in hopes of saving them the sorrow of an early orphanage. On this point, however, every thing is too uncertain to say much, even if we had it in our power. Our hope, our daily prayer, and our hearts desire is, that she may be restored to her family and the mission here, and be permitted once more, at our chosen and delightful station at Lahaina, to inculcate by her bright example and precept, the bright virtues of Christianity, and declare the boundless blessings of salvation to the dark beings in whom she is so deeply interested. Much as we love you all, sweet as the remembrance of past joys with you are, happy as the vision of country, home and friends is to us, we should turn from these Islands of the sea to revisit you, with sorrow, with sighing, and with tears—with a depression and aching of heart, far surpassing any thing we knew on the 19th November, 1822; not on account of the afflictions of our family, but because this grace would be denied us, of teaching and preaching the unsearchable riches of Christ to the Gentiles. Our embarkation from the Island of Hawai, is a circumstance which I devoutly hope I may not be speedily in duty called to experience. The bare possibility of never being permitted again to enter on the appropriate and active duties of our residence here, makes our little cottage at Mauwi, with the society of our beloved Mr. & Mrs. Richards, and our field of usefulness with all its rudeness, look like the Bower of Eden, in comparison with any other situation the wide world can offer. But, you will inquire, what is Harriet's disease? A question I believe I have answered in no one of my communications.—And I have not answered it, only because I could not. No one knows. She can neither sit, stand, or walk; and is reduced to the merest skeleton without any defined or known disorder. The great danger now, is that her lungs will become affected, and she be hurried off by a rapid consumption. From this danger a voyage might save her, and this is one reason why a voyage is recommended. Her spirits are generally good, and her frame of mind uninterruptedly serene and happy. However different in person, she is not less cheerful, mild, and submissive, than you have known her to be, in the bloom of health and youth, waiting without anxiety or impatience, a further disclosure of the will of her Father. For the disclosure of that will, whatever it may be, I believe her to be fully prepared. She has a good hope, through grace, of inheriting eternal life; and can trust the safety of her soul, with confidence, on the atonement and intercession of Jesus Christ, believing that he of God is made unto her wisdom, righteousness, sanctification and redemption. For the sake of her children, she may desire to be spared, but she surrenders herself cheerfully into the hands of eternal wisdom and mercy, and would hold herself in readiness to live and labour, or to suffer and die, as seemeth good in his sight. If called to mourn, we shall not mourn as those that have no hope."

Translation of a letter from **Tepoole**, one of the native queens, to **Mrs. Holman**, formerly a member of the missionary family, at the Sandwich Islands.

"*Honoruru, August* 13, 1825.

"Much love to you Mrs. Holman. This is my communication to you. I am growing strong in the word of God. I am praying by night and by day. I give my heart to the Son of God, he who has enlightened my mind. I now think of the dying of the Son of God, and the pouring out of his blood in this world to take away my sins. I have recently become acquainted with the truths of God's word; it is exceedingly good; it is life to the body and soul. I now carry the word of God to the men, women and children who are unenlightened. My heart loves the word of God. There entirely am I until my body shall die.—The time we lived at Taui was only ignorance—Love to you both. HAKULON TEPOOLE."

The following letter, copied from the New York Observer, is of so late a date, as August 13, 1825; and is occupied in giving a more particular statement of the same general facts, as were embraced in our last report of intelligence, communicated at the Monthly Concert.—*Rec. & Tel.*

You will be pleased to have some account of the present state of the Islands, our prospects of usefulness, and how our covenant Father permits us to rejoice over sinners that repent. About the first of January last, a visible change seemed to take place in the minds of several of the principal chiefs, more decidedly in favour of religion, than was ever before manifest.—It may be said emphatically, that a revival of religion commenced at that time at Atooi, at Honoruru, at Lahaina, at Kanualoa, and at Waiakea, where I was then labouring. It is a singular circumstance, that the first revival of religion at the Sandwich Isles, commenced on four different islands, and in five different stations at the same time—the same year, the same month, and I may say the same week. Several, about that time, came out boldly and decidedly on the side of the Lord; and those were mostly chiefs of the highest influence. A desire for learning has since taken a new spring, and is now almost universal throughout the Islands. A strong desire is also prevalent, particularly among the chiefs and higher class, to be made acquainted with the truths of God's word, and their own duty.—Those who entertain the hope of having passed from death unto life, seem to feel the spirit of "Lord what wilt thou have me to do?" and when duty is made plain to them are ready to engage in it with all their soul. Two have united with the church, 12 others stand propounded, and as many more, we have reason to believe are the subjects of grace.

Among those who stand propounded are Kraimoku and Kaahumanu, the two highest persons in authority and influence in the nation, except the king. My sister* will tell you what Kaahumanu once was, the farthest removed from any thing good: proud selfish, tyranical. Tell my sister, *even she* is now a humble disciple of the cross. She loves to sit at the feet of her Saviour, and sing of his love.—Her very countenance is changed from the fierceness of the lion, to the placidness of the dove. All who see her, agree in calling her the new Kaahumanu. She spends a considerable part of her time in going about to strengthen those who have turned to the good way, and to intreat those who have not, to turn without delay, and seek that peace and joy which she has found only in Christ, and which the world can never take away. The young king, though but a little child, takes a decided stand in favour of religion. At the time he was chosen king, he addressed the council, and said that his reign should be directly the reverse of that of his brother; whereas that of his brother's was a reign of drunkenness, *his* should be a reign of sobriety, a reign of learning and of turning to the true God; and all who would turn from their old ways and regard the instructions of the servants of God, and assist *him* in seeking the good of his nation, should be loved and respected; but those who adhered to their old ways should be despised.

My dear Sir, the work of the Lord is wonderful here. O that the friends of Missions could but for one day, witness what we witness daily! Surely they would not think prayers or charities had been offered in vain. O no, but they would be encouraged to redouble their prayers and increase their alms ten fold. Scarcely a day passes without some new cases of inquiry. What must I do? teach me my duty? How can I make my crooked ways strait? Our work is arduous, but delightful. The harvest is indeed great, but the laborers are few, and we have need to beseech the Lord of the harvest to send out more labourers into his harvest. It is a great consolation to us that Christians are praying for us. In this way, they hold up our hands, which otherwise would fall down, and Amalek would prevail. The mission family are in tolerably good health, with the exception of Mrs. Bingham and Mrs. Stewart. They have been ill for some time. We hope, however, that they are recovering.

We have our trials and privations, but they are far less than formerly. Our greatest inconvenience, is our straw houses. You have probably learned that my stone dwelling and dook house at Atooi, with all their contents were destroyed in the war, which leaves me destitute of many things necessary for the comfort and convenience of a family, but I doubt not, but the same kind hand which made us comfortable before, will again supply us in his own time. With sentiments of esteem, I subscribe myself, Yours, truly, SAMUEL RUGGLES.

* Mrs. Holman, of Bridgeport who once resided at the Islands.—*Eds. Obs.*

Cause of Africa.—Those who look upon the exertions of the Colonization Society, as having a probable bearing on the future conversion of the African tribes to civilization and christianity, will be gratified to learn, that the Colonial Agent has recently purchased of several African chiefs a large and fertile region between the Mesurado and St. Paul's rivers, well adapted to all the purposes of agriculture, and that colored emigrants from Virginia have probably before this, formed a settlement on the St. Paul's. The distance between this new settlement and the old one, the Mesurado, is nine miles.

From the London Wesleyan Magazine.

FREETOWN—AFRICA.

Extract of a letter from Mr. Piggot, dated April 12, 1825.

The Lord has been very gracious to us in Africa, during the past quarter, notwithstanding my lone situation since the death of my dear brother Hearte, and the consequent increase of my labor and care. He has fulfilled his promise, in granting me strength proportioned to my day. Oh that I could more fully rely upon the word of His grace, and wait with patience, the fulfilment of all his promises!

In the last quarter, the Lord has added to our little flock, about nine persons, principally new converts, who promise to be ornaments to their profession. Their convictions apparently were deep and their experience is sound.

Our congregations at each place, are somewhat encouraging, which enkindles in my mind the hope of seeing better days. This year, Africa has receivea three new missionaries, three school-masters and one school-mistress, from the Church Missionary Society; but what are these among so many? The Lord has, however thought good, in his allwise, but mistetious ways, to remove one, Rev. Mr. Knight, by death: which has weakened the force, and increased our conviction that our help is alone in God.

Good news from Africa.—The British government has lately acquired by treaty, in the neighbourhood of Sierra Leone, the whole territory of the Sherbro Bulloms, "comprising a line of sea coast of 120 miles in length, and upwards of 5000 square miles of the most fertile land in this part of Africa, being watered with seven rivers of considerable extent and importance." Thus, says the New-York Observer, *is the slave trade forever abolished in a country which has commonly yielded* 15,000 *or* 20,000 *victims annually!—Rec. & Tel.*

More Emigrants to Africa.—The ship Indian Chief, Capt. Cochran, chartered by the American Colonization Society, sailed from Norfolk, on the 15th Feb. for the Society's settlement at Cape Montserado, on the coast of Africa. She has taken out 154 free people of colour, with supplies for the Colony; the frames of five large buildings; the frames of two long boats, &c. Dr. Peaco, of the Navy, has accompanied these emigrants, who acts in the double capacity of agent to the government, and physician to the people. The emigrants are chiefly from N. C. and a majority are well furnished for the voyage. Among them are several mechanics, but they are principally agriculturalists, chiefly young men and women, with a few old persons and infants.

BURMAH.

The latest accounts from Mr. Judson and Dr. Price, are furnished by Edward A. Newton, Esq. late of Calcutta, who has just arrived in Boston. We have been favoured with the perusal of a note to him from an officer in the British army, who had returned to Calcutta.—He states, on undoubted authority, that the situation of Dr. Judson and his companions is not at present perilous, and that their friends have but little reason to entertain any apprehensions of their final safety.—*Am. Bap. Mag.*

LONDON MISSIONARY SOCIETY SCHOOLS.

The number of children who are at present receiving instruction under the superintendence of the Society's Missions, in the various parts of the world, so far as the returns will enable us to make the enumeration, is nearly *fourteen thousand;* of whom those in the schools in the

South Seas, amount to about	2,000
East Indies and Ultra Ganges,	8,500
Africa, Madagascar, &c.	3,250
At sundry other stations,	150
Total,	13,900

The number of adults under school instruction, chiefly in the South Sea Islands and in Africa, amounts to about 3000.

The adults and children under instruction at the out stations of the South Sea Mission, in the various surrounding Islands, are not included in the above enumeration, no returns of their number having been as yet received.

THE CHEROKEES.

We stated in our paper of last week, that a meeting of gentlemen friendly to Foreign Missions had been recently held in Charleston, S. C.; and that Mr. Elias Boudinot, a native Cherokee, who has been commissioned by his tribe to solicit aid in the establishment of an academy and printing office at Newtown, the capital of the nation, was present, and addressed the meeting. Mr. Boudinot has since arrived in this city; and from a notice which we have published in another part of our paper, it will be seen that a meeting has been called to hear his statements. Mr. Boudinot received his education at the Cornwall School; he is regularly commissioned by his tribe, and brings with him letters of recommendation from Mr. Evarts, the Secretary of the A. B. C. F. M., and other respectable gentlemen. The people of Charleston contributed $250 in aid of the objects of his mission, and we hope that he will meet with a favorable reception from our citizens.—*N. Y. Obs.*

From the Sunday School Visitant.

SUNDAY SCHOOLS IN MONROE COUNTY, N. Y.

Rev. Mr. SILL, Agent for Sunday schools in the county of Monroe, writes to us as follows:

"There have been schools during the past year, in all the towns in our county, except two. Probably about 1600 scholars in all. We have nearly eleven thousand children in the county, between the ages of five and fifteen years. As yet, a very small proportion of them have been brought into the Sunday school. More, however, has been done the last year, than any year previous; and we expect still more will be done for the year to come. Sunday school societies have been formed in some towns, and probably in the spring there will be such societies in all. The Christian community are not generally *wide awake* to the subject, but are becoming more so. We shall, I think, have a County Sunday School Depository in operation in the spring, and be able to furnish several schools with an assortment of Books for their Libraries. It is hard raising funds to establish the Depository at this time—grain cheap and money scarce,—but I think it will go forward gradually. It requires but a steady, persevering course to be pursued by the Managers of the Union, and the cause will be gaining friends every year."

Charleston Society in aid of Missions to the Heathen.—On Wednesday, 8th instant, a meeting of the friends of missions of the Presbyterian and Congregational denominations was holden in the city of Charleston, S. C. for the purpose of adopting measures more effectually to raise funds, auxiliary to foreign missions. The plan proposed, was, that two kinds of societies should be formed;—smaller Associations composed of members of each respective congregation; and larger societies composed of the smaller as constituent parts, which shall receive and designate all the funds. The Charleston Society in aid, &c. was formed on the occasion; and a subscription paper was opened, which, before the close of the meeting received subscriptions amounting to $450.

[*Chr. Watchman.*

A Meeting House for the Rev. Dr. JENKS' Society, is to be erected in Green-street, Boston—the cellar was commenced on Wednesday of last week.

We learn that the Rev. Mr. EDWARDS' Society, in Andover, having become so large as to fill the present meeting-house to overflowing, have voted to separate into two Societies; one to worship in the present house, and the other in a house to be erected about two miles northwest of the same. The new meeting-house, we understand, is to be erected at the common expense of the Society beforo dividing.—*Rec. & Telegraph.*

Mr. M. P. BRAMAN, (son of Rev. Mr. Braman, of Rowley) recently from the Andover Theological Seminary, has received an invitation from the First Church and Society in Danvers, (late Rev. Dr. Wadsworth's) to settle with them as their Pastor.

Death of Missionaries—Intelligence has been received from the Cape of Good Hope, of the death of two of the Missionaries of the London Society—Rev. Messrs. Kitcherer and Vos, in September last.

Revivals.

The following presents additional particulars respecting the revival in Williamstown.

Extract of a letter, dated Williamstown, February 16, 1825.

"There is a glorious work of divine grace in this town. The work commenced as you know in College the last term. So extensive was it there, that only four who were then in the College, were left without a hope of pardoning sin. From the College it spread among the inhabitants, and there is now a general seriousness throughout the place. The work is not noisy, but still. It excites no open opposition, but it lays stubborn abandoned sinners at the feet of Jesus. Between 90 and 100 are already rejoicing in hope of the glory of God, and the prospect is, that many more will yet be brought out of darkness into God's marvellous light. The College term has now commenced, and some 12 or 15 students who were absent, teaching school the last term, it is expected, will soon return, and the prayer of God's people is, that this blessed work may go on until every one of these youth shall be sanctified for the service of his Maker.

[*Zion's Herald.*

Extract of a letter lately received from a gentleman in Campton, New Hampshire, dated FEBRUARY 9, 1826.

One year ago there was only a small Baptist church in this place, consisting of about 17 members, which church had for many years been almost entirely neglected. They never had a settled minister nor much preaching. The Congregationalists have constant preaching by young and popular ministers within two and a half miles on each side of this village. In March 1825, a general excitement became visible in one neighbourhood, and in a short time was found to extend into almost every part of the town, and the adjoining part of Thornton, including many in the Congregational societies above mentioned. This general excitement however soon subsided, but the real conviction fastened upon a goodly number.

Thirty have been added to the church by baptism, more than half of whom are heads of families. Five or six now stand as candidates, and a number more have undoubtedly passed from death unto life, who do not feel sufficiently strong to make a profession. Twenty have been added to the congregational church in this town, and I believe the same number to that in Thornton.—The Lord has evidently visited this place in great mercy.—*R. & Tel.*

REVIVALS IN VERMONT.

In addition to the number of towns in Vermont recently stated as being favoured with a revival of religion, we are now permitted to mention that revivals have commenced in Waistfield, Newbury, Plainfield, and Marshfield.—*Vt. Watchman.*

The Columbian Star states that an interesting Revival is now advancing in Bluestone church Va. Twenty-four have been baptized. A new church was constituted in September last, in Salem, and has received considerable additions.

Extract of a letter from Rev. William O. Grant to a gentleman in Waterville Me. dated FEBRUARY 18, 1826.

In the township of Newport the Lord is pouring out of his Spirit. I believe upwards of twenty have been made the partakers of a blessed hope. I administered the ordinance of baptism whilst I was among them—my heart felt a strong attachment to the dear people, and I parted with them reluctantly.

I am happy to inform you that the labours of our dear brother Medbury in Levant appear to have the smiles of heaven. The cause of religion is in a prosperous state and there are encouraging indications of a revival.

I was informed that in Parkman, Corinna, and Dexter, the cause of Christ was reviving and flourishing.—*Waterville Int.*

ANECDOTES OF A REVIVAL.

In the early part of the revival at Middlebury college, a young man went to one of his serious classmates with an intention to drive away his religious impressions, but returned to his room and spent the latter part of the night in crying for mercy for himself, and is now rejoicing in hope. Another, who at the commencement of the revival, was afraid to become a Christian, *lest he should have to be a minister*, has obtained a hope and turned *missionary*. A third who acknowledged to a Christian friend that religion was necessary, for happiness in another world, but said he was sure that none could be happier in this than himself, and even made a mock of several of his serious classmates at the chapel, was, that very evening before 9 o'clock, crying out almost in despair, and has since in the judgment of charity, passed from death unto life, and is now rejoicing in the hope of salvation. To the frequent instances of this kind even the enemies of the work have been compelled to exclaim, "This is the Lord's doing!" Almost all the students in the college, and 50 or 60 persons in the town are already numbered as subjects of grace, and the work still continues. Its appearance in the village was first discovered in the female school under the care of Miss Page. Is not the example of these two literary institutions, sufficient encouragement to all who are entrusted with the education of youth earnestly to pray for, and confidently to expect similar blessings on their labours? Can any task be more interesting, important or responsible than that of making the first, and consequently the most durable impressions on the human heart.—*Family Visitor.*

WESTERN RECORDER.

UTICA, TUESDAY, MARCH 14, 1826.

Sandwich Islands.—Farther particulars respecting the state of religion in these islands, are found in the preceding columns: also a letter from Mr. Stewart, of Lahina, relative to the declining health of his wife, which seems to render it expedient for them to re-embark for this country.

Correction.—In a late communication respecting a system of "Questions on the Bible, for the use of Bible Classes," the author of that useful little work, should have been stated to be Rev. ALEXANDER M. COWAN, of *Skaneateles.*

C. Y.'s communication on our last page, contains a moral lesson which should not be slightly passed over. The writer has our thanks.

The first number of the third volume of the SUNDAY SCHOOL VISITANT, is just issued from the office of Merrell & Hastings, in this village, on a handsome quarto sheet; and is much improved in its appearance. It now takes the name of the *Western Sunday School Visitant, and Christinn Miscellany*; and is published under the patronage of the Western Sunday School Union of the state of New York. It contains nearly treble the matter that was embraced in its former shape; and is issued at one dollar per annum. We can most cheerfully recommend it to the patronage of the friends of Sunday Schools.

Wayland's Sermons.—Wayland's Sermon on the Moral Dignity of the Missionary Enterprise has passed through its fourth American Edition; & his two discourses on the Duties of an American Citizen, have passed through the second edition.

A New Tract Proposed.—A correspondent of the Recorder & Telegraph, proposes that a new tract be written on the subject of intemperance, and addressed chiefly to the young;—and made up of such stories and pictures, as shall present this vice in a ridiculous and disgusting point of light. "Let the Tract" says the writer, "state the progress of Intemperance from the sweetened beverage given to children—to the glass of wine at the close of the tea party—thence to the decanter of brandy on the dinner table—thence to the rum-bottle in the workshop—thence to the "soda-shop"—thence to the *enclosure* set apart in the grocery store—thence to the victualling cellar—thence to the house of correction, the jail, the state prison, the gallows. Let it exhibit the staggering gait, the wallowing in the mire, the abuse of wife and children, the wanton destruction of property, the loss of friends, health, credit, and character." Tracts written on this plan, accompanied with sketches for the pictures, are to be submitted for a premium of TEN DOLLARS. We should like to see such a tract circulated over the whole face of the country.

An Indian Speech.—John Newcom, a native of the Stockbridge tribe of Indians, who was educated at the school at Cornwall, delivered an address in the Assembly Chamber at Albany, a few days since, upon the effects and advantages of civilization and free government. There was nothing remarkable about the speech, excepting, that it excited considerable curiosity, and was well spoken of. This, however, when viewed in connexion with the opposition that recently existed against the cause of Indian improvement, seems something like a token for good.

Rev. Dr. Beecher, of Litchfield, has the decision of the Consociation in favour of his going to Boston. He is expected to arrive there in two or three weeks. The new meeting-house in Hanover-street which he is to occupy, was dedicated a few days since. It is a large building, constructed of stone, in the modern Gothic style. Dr. B. we trust, will prove himself a faithful champion of truth, against the ranks of Socinianism.

"The new Greek and English Lexicon of the New Testament, from the 'Calvis Philologia' of Christ. And. Wahl, Superintendent of Osehaz, Saxony, by Edward Robinson, Assistant Instructor in the Department of Sacred Literature, in the Theological Seminary, Andover," we perceive is highly spoken of, in the eastern papers; and among those who recommend the work, is found the name of professor Stewart.

TO CORRESPONDENTS.—We have a very special reason for requesting that all communications addressed to us, which relate to MATTERS OF FACT, should contain in some corner of the paper, the REAL name of the writer; marriages deaths and public notices, not excepted.

Mr. Ezra S. Cozier, is appointed to the presidency of the village of Utica.

It appears from the subjoined article which we copy from the Auburn Free Press, that Rev. Mr. Lansing has resigned his situation as professor in the Auburn Theological Seminary. This is a step which we had not anticipated, and which we are persuaded will be viewed with regret. The reasons which led to it, we leave to speak for themselves.

TO THE BOARD OF COMMISSIONERS OF THE THEOLOGICAL SEMINARY OF AUBURN.

Gentlemen: It is scarcely necessary for me to say to you, that I feel a deep interest in the prosperity and success of the institution which God has committed to your care. From the period of its existence, until the present time, it has engaged the warmest feelings of my heart. In the commencement of its operations, you were pleased to call me to an important trust. To that call, under the peculiar circumstances of the institution, I felt it my duty to submit.

As I had the oversight of a very numerous Church and congregation, and as much effort would be required of me, with a view to increase the funds of the institution, you could not fail to have been sensible that I should be able to pay but a very limited attention to the duties connected with the station assigned to me.

You will readily perceive, that the numerous calls for labours abroad, created by the exigencies of the institution, must not only have rendered a regular and systematical course of instruction in the Seminary impossible, but must have interfered also, with the claims which the dear people of my charge had upon my services. While I am conscious that I have not done for them, what their expressions of affection towards me, and my solemn relations to them, most tenderly called for, I hope I have not been insensible to their kindness and forbearance; and I feel myself impelled by an imperious sense of duty, now that I am about to take leave of the institution, to express to your Board the high and grateful sense I have, of the enlightened and distinguished benevolence and liberality of my congregation, in being willing to dispense with very many of my personal attentions, that I might direct my efforts towards the advancement of the great interests of the Seminary. While it is well known, that they have contributed largely of their earthly substance for this object, it is not to be forgotten, that they have submitted to privations, which under other circumstances, could neither have been expected, nor consistently required.

I desire, gentlemen, to return to the bosom of my beloved flock, and to devote the remaining energies of a constitution enfeebled by excessive cares and labours, to those whose affectionate solicitude for my happiness, will command the grateful recollections of my heart, until death shall separate me, both from the cares and the joys of time. I feel that my health is incompetent to sustain the weight of that mental solicitude, and of the diversified labours, which in the providence of God, have devolved upon me for nearly seven years past. The circumstances of the seminary are now such, that my connexion with it as a Professor, which has always been little more than nominal, is no longer important, or necessary, if indeed it were ever so.

For these reasons, gentlemen, I deem it my duty to resign, and do hereby resign the trust you were pleased to assign to me. Be assured, however, that I shall always bear upon my heart, an institution, the establishment and success of which, has been an object of paramount interest and importance with me, from the commencement of its existence. I shall carry with me to my grave, no sweeter recollections than those which will arise from my well *intended* efforts, and from my feeble instrumentality, in conjunction with *that* of a few faithful friends, in bringing into existence and operation, an institution, that has for its objet the glory of the great Head of the Church, in the preparation of men, for the ministry of the everlasting Gospel.

May the wisdom of the most High God guide you in all your deliberations, and may he crown your efforts in his holy cause, with great success.

Yours in the trials, and though infinitely unworthy, in the hopes of the glorious Gospel of our common Lord. D. C. LANSING.

Auburn, March 3, 1826.

Political.

The details both of the general Congress, and of the Legislature of this state, are rather barren of interest. Election laws, alterations of Constitutions, &c. seem to be the prominent things—with the exception that the business of the Panama Congress at Washington, bids fair to occupy a great deal of time.

The most prominent political news to-day, we give under the head of Russia.

STATE LEGISLATURE.

SENATE.

On Saturday, March 4th, the judiciary committee was discharged from the further consideration of the resolution introduced some days since by Mr. Crary, directing an inquiry to be made as to the expediency of reducing the number of the circuit districts, and the same was referred to the Committee of the Whole.

On Monday, Mr. Colden, pursuant to notice, brought in a bill to amend the laws relative to incorporations for manufacturing purposes. [It extends the objects of manufactures to a great variety of articles that are made of the products of our country, and allows the capital to be employed to be increased to $200,000, and continues the act 30 years from the time of its passage.]

The subject of reducing the number of District Judges came up and called forth some discussion.

On Tuesday, Mr. Spencer offered a resolution, "That original and exclusive equity powers, co-equal and co-extensive with those of the court of chancery, should be vested in three of the judges of such circuits, as shall be designated by law, subject to the appellate jurisdiction of the chancellor, &c."

On Wednesday—Nothing of general interest.

On Thursday, Mr. Jordan gave notice that he should ask leave to bring in a bill directing the mode of submitting to the people, the amendments to the constitution which have been adopted by two thirds of the legislature.

On Friday, the Governor transmitted the proceedings of the Mississippi legislature, relative to the abolition of slavery.

Mr. Spencer submitted a resolution authorising the state prison committee, to send for persons and papers to investigate the alledged abuses existing at the Auburn prison. Laid on the table.

The committee of the whole, Mr. Brayton in the chair, passed the bill from the house to authorise the judges of the supreme court, to extend the present term, one week.

HOUSE OF ASSEMBLY.

Since our latest dates:——

The House of Assembly has concurred in the resolution to amend the constitution so as to extend the elective franchise to all free white male citizens, of the age of 21 years.

Mr. W. Smith, from the committee on Indian affairs, on the petition of sundry persons of the 2d Christian party of Oneida Indians, complaining that the late treaty between their nation and the state, was effected by fraud, and contrary to the wish of a majority of said nation, and praying it may be annulled—reported against the prayer thereof, and introduced a bill to ratify said treaty, and to sell the lands obtained thereby.

On Monday, the subject of authorising the survey of a canal route, from the Champlain canal to Rutland, in Vermont, came up in consequence of an application to this effect, from a canal company lately organized in Vermont.

On Tuesday, Mr. Hoffman, on that part of the Governor's message, relative to the orphan children of Robert Fulton, made a report, and introduced a bill for their relief.

Mr. Spencer, brought in a bill, on notice, to repeal the law to prevent usury.

Mr. Allen, brought in a bill on notice, to amend the act relative to common schools in New-York.

Mr. Doty, brought in a bill to facilitate the collection of Sheriffs' fees.

On Wednesday—A mass of unimportant business.

On Thursday, Mr. Vanderpoel laid on the table, a resolution for the adjournment of the legislature, on Monday, the 3d April.

On motion of Mr. Allen, the canal committee were discharged from the further consideration of the petition of a canal around the Niagara Falls, and the same was referred to the canal commissioners.

Information was called for, respecting the expense, by the mile, of constructing roads on the new McAdams plan.

On Friday, the state road commissioners made a report agreeably to the resolution of Mr. Granger, of yesterday. They stated that they did not contemplate to make the road in exact conformity to McAdams plan. They only meant to pusue it in part. Various statements were given of the expense of making a mile of such road in different parts of this country and in England, &c. They stated that they had received offers from responsible persons, to construct the proposed road from any point on the Hudson river, to the distance of 150 miles, on the plan laid down by the joint committee, for $2000 a mile.

The report was ordered to be printed, and the further consideration of the bill was postponed till Monday.

The contemplated rail-road from Albany to Schenectady, furnished a topic of considerable discussion.

CONGRESS.

SENATE Feb. 24th, to March 2d.

On Friday, the subject of naval and military affairs was taken up.

On Monday, the death of Hon. John Gaillard, senator from South Carolina, was announced.

On Tuesday, the Senate met and adjourned to attend the funeral of Mr. G.

On Wednesday information was called for, on the subject of the Panama Mission.

Mr. Benton, from the Select Committee, reported a resolution proposing an amendment to the Constitution, declaring that no member of Congress shall be appointed to any office, during the term for which he was elected.

On Thursday, the Panama Mission came up again.

Little business of importance seems to have been transacted in the Senate during the period above mentioned.

HOUSE OF REPRESENTATIVES.

Feb. 24th to March 2d.

On Friday, several committees reported bills for different objects, among which was one "creating a fund for the support of common schools in the several states;" Mr. Thomas, and Mr. Hemphill, of Pennsylvania, Mr. Sloane, of Ohio, Mr. Ward, of New-York, Mr. Livingston, of Louisiana, and Mr. Weems, of Maryland, each submitted resolutions, proposing amendments to the Constitution of the United States. Mr. Miner, of Pennsylvania, offered a resolution, "That it is expedient to alter the Constitution of the United States, in that part which relates to the election of President." The above resolutions were all referred to the Committee of the Whole House, and ordered to be printed. Mr. Saunders addressed the Chair, in a speech of considerable length, in favour of Mr. M'Duffie's resolution for an amendment of the Constitution.

On Monday, among the various petitions presented, were the following:

A petition of the Legislature of the State of Illinois, praying for a grant of the townships of land through which a canal route has been surveyed, to unite the waters of the Illinois river with lake Michigan.

The death of Mr. G. was announced by a message from the Senate; and

On Tuesday, the House met, and adjourned to attend his funeral.

On Wednesday, besides considerable business of an uninteresting nature, the subject of the comparative rate of gold and silver coinage was referred to the Committee on Ways and Means.

The Committee on Commerce was instructed on motion of Mr. White, of Florida, to consider the expediency of erecting certain Light-houses in that Territory.

On Thursday, the discussion of the amendment of the Constitution was resumed in Committee of the Whole, on the state of the Union, when Mr. Stevenson, of Virginia, commenced a speech in favour of the resolution, taking the election from the House of Representatives, but against that which changes the primary mode of election. He was evidently indisposed, and after speaking for about an hour, gave way for a motion that the committee rise. The amendments made in the Senate to the Navy Appropriation Bill were concurred in.

SUMMARY.

Steam boats are now plying between New York and Albany.

Commodore Porter was in Philadelphia the other day, on his way to Mexico, in company with his son.

Mr. O. L. Holley has relinquished the charge of the Troy Sentinel.

A public stage has commenced running from Detroit to Sandusky, where it connects with the line of stages to Buffalo and Columbus, Ohio.

A coal mine has been discovered in the lower part of the village of Poughkeepsie.

We copy this as we find it.

Longevity.—The last annual obituary of the Russian Empire, published at St. Petersburg, records the death of a man at the very advanced age of 168 years, near to Polotsk, on the frontiers of Livonia. He had seen seven sovereigns on the throne of Russia. In the year 1709, he was 51 years old. At the age of 93, he married his third wife, with whom he lived 50. The two youngest sons of this marriage, were 86 and 62 in the year 1796—the oldest of his other sons in the same year, 95 & 92. The entire family of this patriarch, comprises 193 descendants, who all live together in a village built for them by the Empress Catharine the 2d, granting them at the same time, a considerable tract of land for their support. At the age of 163, this modern Nestor enjoyed the most robust health.

Buildings.—It is said between 4 and 500 houses were built in Philadelphia last year, including 7 of six stories, and a Hotel which cost 40 or $50,000. Complaint is made that the architecture is not uniform.

Antiquities.—Tusculum.—The king of Sardinia, has caused researches to be made on the Tusculan mountain, in order to ascertain the true site of Tusculum. The theatre was discovered some time since, and new excavations have brought to light the walls of the city, the road which led to it, that which conducted to the theatre, and a military column. An aqueduct has also been discovered and a public fountain, &c. &c.

Canal Stock in Ohio.—It appears that the letting of 25 miles of the Ohio Canal, at Kendall, on the 11th ult., there were 3500 applicants—175 of which offered for the whole line proposed to be let. The contracts have been taken at $26,000 less than the estimates made by the engineers.

Enfranchisement.—The schr. Elizabeth, arrived at Edenton, N. C., 27th ult. from Bassaterre, (Guad.) has furnished the Editor of the Edenton Gazette, the following for publication.

Extract of a Despatch from Earl Bathurst, to Gov. Maxwell, of St. Kitts.

"Persons arriving in any of his Majesty's colonies, from any foreign island or state where they were lawfully held in slavery, are not to be sent back thither as slaves, or to be dealt with as slaves."

Rail Ways.—The workmen in the New York dry dock, are employed in the construction of a marine rail-way, for the accomplishment of which it is said to be necessary to drive pieces down and dress them to a proper level under water. The work is going on rapidly by means of a *diving bell;* and twelve men are constantly employed, under the direction of an acquatic engineer.

It is stated in a Paris paper, that an iron rail road is to be constructed from Vienna to Trieste. This enterprise, if completed, is likely to be extremely important to the trade of the Austrian capital, as well as to that of Trieste.

Paper Making.—The Boston Palladium contains a communication, stating that the writer has in his possession some specimens of brown wrapping, and bleached and unbleached writing paper, which he saw manufactured in England a few months ago, *from pine shavings only.*—The texture is said to be firmer than that of paper manufactured from the ordinary materials. The discovery was patented in England, in June last.

It is forbidden, after the first of Jan., 1826, to introduce into Spain any work printed in a foreign country, in the Spanish language, whatever may be the subject of it.

In the Colleges of Liberty and St. Charles, (Peru) $300 a month are to be appropriated for the support and instruction of Indian youth; and in the College of Independencia, $200 more are devoted to the same purpose.

RUSSIA.

ABDICATION OF CONSTANTINE!

It appears from the following article in the Albany Daily Advertiser, that Constantine has finally yielded to the claim of his brother, Nicholas I.

OFFICE OF THE N. Y. GAZETTE, March 8, Half past 4, P. M.

To the Editors of the Albany Daily Advertiser:

We have received by the Mary, Gibraltar papers to the 26th of January, containing dates to the 11th. They contain intelligence from St. Petersburgh, to the 27th of December, which confirms the previous news, via Philadelphia, of the renunciation of Constantine. Nicholas I. published a manifesto on the 26th,) not given in the Gibralter papers) explaining, in detail, the circumstances connected with this renunciation. On the same day, the guards were to take the oath; but on coming to the point, the Moscow Regiment made difficulties, and two companies of grenadiers of that regiment went out of their barracks with their colours, and proclaimed Constantine I. Some disturbances ensued, in which Gen. Miloradovitch was shot, while haranguing the rebels. The Emperor himself appeared, unarmed, and endeavored in vain to quell the mutiny. Force was at length resorted to, and they were dispersed with the loss of 200 men. Order was restored about 6 o'clock in the evening. The Grand Duke Michael arrived at the moment of the tumult, and succeeded in bringing to duty the six companies of the Moscow regiment, who did not take part in the revolt, but refused to take the oath. The Emperor quietly reviewed the troops next day. Several officers had been arrested. In great haste,

LANG, TURNER, & CO.

Indian Treaties.—The National Journal of Monday, contains three more treaties with Western Indians. The first made at Fort Atkinson, Council Bluffs, with the Pawnees; the second at the mouth of White Paint Creek, with the Poncar tribe; and the third at Pratrie des Chiens, with the Sioux, Chippews, Sacs, and Fox, Menominie, Ioway, Winnebago, and a portion of the Ottawa, Chippewa and Pottawatomie tribes.

The two first are in the terms of the treaty with the Aricaras. The Indians acknowledge the supremacy of the United States—yield to them the authority to regulate trade, promise to deliver to them all foreign traders who may intrude into their country, and any white resident on demand. Also to give free passage to white men, duly authorised by the United States, to pass through it, and to return stolen property. For these advantages, it is stipulated by the U. States on their part, that they will receive the Indians "into their friendship and under their protection, and extend to them, from time to time, such benefits and acts of kindness as may be *convenient*, and seem just and proper to the President." It is agreed that the old custom of gratifying private vengeance, so prominent and unhappy a trait of Indian Society, shall be done away, and that offenders on both sides shall be judged according to the laws of the United States. This stipulation, if good faith be observed with regard to it on both sides, will be of equal advantage to each party; and the system of trade which will be established among them, will be free from many objections. Beyond this we cannot see any thing definite in the promises made by the United States.—"*Friendship*" is so general a term, that it is often used without any meaning. We hope again it may not prove so in this case; but that the acts of kindness in the power of the United States, may seem *convenient* as well as *just*.

The third treaty is already known. It merely fixes the boundaries between the various tribes therein named, and makes the U. States umpire in all cases of dispute.—*N. Y. Adv.*

SURGICAL.

The amputation of two arms at the shoulder joint was performed by Dr. Joseph T. Pitney, of Auburn, in the presence of a number of respectable physicians and surgeons. One on the 14th ultimo, on the son of a Mr. Tilden, near Port Byron in this county, aged about 16 years, for a scrophulous affection commencing in the shoulder joint and extending the whole length of the bone to the elbow. The prospect of his recovery is fair, the stump is principally healed by the first intention, and his general health is improving.

The amputation was performed in one minute, and skin and muscle sufficient preserved, to cover the socket and wound entirely.

The other on the 18th ult. on a Mr. Landon, of Port Byron, aged about 30, for an affection somewhat similar to the first, but of longer duration, more chronic, and attended with a lung affection, which renders his recovery doubtful, though his stump has principally healed.

From the peculiar state of the parts it became necessary to adopt a mode of operating different from the first, and consequently three minutes were required to perform the whole dissection with a similar result.

Mentz, Cayuga co. Feb. 8, 1826.

ORDINATION.

On the 19th day of January last, Mr. OVA P. HOYT, a licentiate from Andover, was ordained and consecrated to the pastoral charge of the 1st Presbyterian church and Society in the town of Pottsdam, St. Lawrence co. N. Y. Rev. Mr. Ordway, of Norfolk, made the introductory prayer; Rev. Mr. Parmele, of Malone, preached the sermon; Rev. Mr. Pettibone, of Hopkinton, made the consecrating prayer; Rev. Mr. Parmele, of Stockholm, gave the charge; Rev. Mr. Banks, of Pottsdam, the right hand of Fellowship.—*Com.*

DEATHS.

In Williamstown, on Tuesday, 24th inst. after a short illness, which he bore with christian fortitude, Capt. SAMUEL PLUMB, Jr. He has left a widow and six children to lament his loss. The church of Christ, to which he belonged, has lost one of its most examplary members. While laboring under severe pain of body, his mind was tranquil, resting on the blood of Christ for the pardon of his sins, and for a glorious immortality.

At Geneva, on the 10th inst. Miss WYNTIE DOX, daughter of Peter Dox, Esq. formerly of Albany.

In Schoharrie, on the 20th inst. Mrs. ELIZABETH KLINE, aged 107 years. The deceased was born in the town of Esopus, Ulster county.

In Poultney, Vt. on the 23d ult. MARY ANN, eldest daughter of Dr. Adin Kendrick, aged 19. This young lady, in the full enjoyment of life and its pleasures, was attacked a few months since, with a pulmonary consumption, and after slowly lingering for some time between hope and fear, concerning its final issue, she was seized with the prevailing epidemic, and hurried in an unexpected moment from the stage of life. Amiable, gay, sprightly and affectionate in her disposition, she was tenderly beloved while living, and is deeply lamented now dead. And in the death of one so young, so little adapted to the gloom and confinement of a sick bed, a strong impulse is given to public feeling, and the youth and all devoted to the pleasures of this world, are powerfully admonished "to set their affections on things above, not on things on the earth."

In Exeter, N. H. on the 17th ult. Dr. SELAH GRIDLEY, Æt. 55, a native of Farmington, Conn., late of Castleton, and founder of the Medical Institution at that place, where for several years he lectured, and late President of the Vermont Medical Society.

In Hanson, Rev. George Barstow, 51.

In Appleton, 14th ult. Rev. Thomas Eames, 85. He formerly preached in Islesborough, Me. and was a worthy and acceptable minister of the Baptist denomination.

In New-Brunswick, N. J. in the 40th year of his age, the Rev. Selah Strong Woodhull, D. D. Professor of Ecclesiastical History, Ecclesiastical Government, and Pastoral Theology, in the Theological Seminary of the Reformed Dutch Church; and Professor of Metaphysics, and the Philosophy of the Human Mind, in Rutgers College.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 79tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.

10 Chests Old Hyson do.
15 Young do,
20 Catty Boxes, do.
20 Chests Souchong and Bohea do.

for sale by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77tf

Western Sunday School Visitant.

THE Board of Managers of the Western Sunday School Union, view with feelings of the highest pleasure, the increased interest that is every where excited in favour of Sabbath Schools. Almost every obstacle that has hitherto impeded their blessed influences, is now removed. Objecters and opposers are covered with confusion. They see that the Sunday School is an institution that God blesses, and to oppose it were to oppose God. The showers of divine grace which have recently descended upon many of the schools within the Western Union, give us the clearest evidence that God delights to own and bless them. We desire to call upon our souls and all that is within us to magnify the Lord for his goodness and his wonderful works among us.

The Managers anxious to strengthen and encourage the schools under their care, and being convinced that it is of vital importance to have some direct medium of communication between the several schools, in order that all the interesting circumstances which may occur in any of them may be communicated to the others for their encouragement, and that intelligence respecting the cause of Sunday Schools may be extensively circulated, have resolved to bestow their patronage upon the SUNDAY SCHOOL VISITANT, a monthly journal, which has been published in Utica for the last two years, and conducted in such a manner as to have essentially promoted the prosperity of the cause.

The Managers of the Western Union desirous to extend the influences of this useful publication, do most cordially recommend it to their auxiliaries—to the friends of Sabbath Schools generally—and to all who desire the religious instruction of the young.

JONAS PLATT, President.

WILLIAM WILLIAMS, ABRAM VARICK, } Vice-Presidents.

A. M. Beebee,

E. F. Willey, Greene C. Bronson, John Bradish, Walter King, J. W. Doolittle, } Managers. { Alex'r Seymour, Jacob Snyder, Thomas F. Field, Charles Hastings, Truman Parmele,

S. W. Brace, *Corresponding Secretary.*
William Walker, *Recording Secretary.*
Charles Morris, *Treasurer.*

BANK NOTE TABLE.

(*Corrected Weekly.*)

NEW YORK.

Jefferson County, Adams	1 1-2 dis
Niagara	
Washington & Warren, Sandy Hill	1
Barker's Exchange, New York	30 a 35
Bank of Plattsburgh	
Chenango	a 2
Mohawk	a 1 1-2
Central	a 1-2
Auburn	a 1-2
Ontario	a 1-2
Utica	a 1-2
Newburgh Branch	a 1-2
Rochester	a 1-2
Columbia—Hudson	1 a
Green County—Catskill	1 a
Catskill Bank— do	1 a
Geneva	3-4 a
Mechanics & Farmers', Albany	1
State Bank, do under $20	1
Bank of Albany, under $20	1
Orange Co. Bank, Goshen	1 a 1 1-2
All other Banks in this state	par

CONNECTICUT.

New Haven	par
Bridgeport	par
Norwich	par
Thames Bank, Norwich	par
Fairfield Co. Bank, Norwalk	1-2 dis
Eagle Bank, New Haven	broke
Derby	
All other banks in this state	3-4 a 1 dis

RHODE ISLAND.

All the banks in this state	1 a dis

MASSACHUSETTS.

Banks in the city of Boston	1-2 a 1 dis
Springfield	1-2 a
All other Banks in the State	1 a 1-2

MAINE.

Wiscasset	broke
Hallowell and Augusta	broke
Castine	broke
All other banks in this state	1 a dis

NEW HAMPSHISE.

All the banks in the state	1 a dis

VERMONT.

All the Banks in the state	1 a dis

CANADA.

Bank of Upper Canada	dis
All others	2 1-2 a 3

NEW JERSEY.

State Bank at Camden	1 a 1 1-2 dis
Cumberland Bank, Bridgeton	1 a 1 1-2
Farmers' Bank, Mount Holly	1 a 1 1-2
Salem Steam Mill & Banking Co.	1 a 1 1-2
Notes of the above under $5	1-2
Lombardy and Protection	
State Bank at Trenton	
All others in the State	par

PENNSYLVANIA.

Banks in Philadelphia	par
Chester Co.—Chester	1 · 1 1-2 dis
Delaware Co.—do	1 a 1 1-2
Farmers' Bank, Lancaster	1 a 1 1-2
Harrisburgh	1 a 1 1-2
Norristown	1 a 1 1-2
Easton	1 a 1 1-2
Germantown	1 a 1 1-2
Northampton	1-2
Notes of the above under $5	1-2
Silver Lake—Montrose	
Lancaster	
Farmers Bank—Hulmville	1 a 1 1-2
York Bank—Little York	1 a 1 1-2
Gettysburg	1 a 1 1-2
Chambersburg	1-2
Carlisle	1-2
Pittsburgh	2
Reading	1-2
Greensburg	8
Brownsville	8
New Hope	12
Do signed I. Q. Leake Cash'r.	
Other Banks in the state	15 a 95

MICHIGAN

Bank of Michigan.	dis

JUST received, and for sale at the Store of MERRELL & HASTINGS,

Questions on the Bible,

For the use of Bible Classes, by Rev. Alexander M'Cowan, A. M. Price, single, 50 cents; by the doz. 40 cents.

Subscriptions for Scott's Family Bible, Stereotype Edition, taken at the above Store. The work is to be published in 48 parts, Royal Octavo, and embellished with a likeness. The price of each part will be 50 cents, payable on delivery. They will be issued semi-monthly.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

FROM THE CONNECTICUT MIRROR.

Yon cloud—'tis bright and beautiful—it floats
Alone in God's horizon—on its edge,
The stars seem hung like pearls—it looks as pure
As 'twere an angel's shroud—the white cymar
Of purity just peeping through its folds,
To give a pitying look on this sad world.

Go visit it and find that all is false,
Its glories are but fog—and its white form
Is plighted to some coming thundergust.
The rain the wind, the lightning have their source
In such bright meetings. Gaze not on the clouds
However beautiful—Gaze at the sky.

THE SOUL.

Lo! how this gallant 'ship of heaven'
First launches on the tide;
By gentle breezes onward driven,
She moves with fearless pride;—
Down the smooth stream she careless sails,
And, freighted deep with joy,
She hears ahead no stormy gales—
No tempest to annoy.

Now huge and dark the waves appear,
And manhood's cape is pass'd;
The billows their proud heads uprear,
And hoarsely howls the blast;
Now louder still the surges roar;
They double now their rage;
The foaming waves around her pour—
She's on the sea of age.

Thou shalt not see 'heaven's ship' again;
Thy gaze she proudly spurns;
Look! is she on life's stormy main?
She's gone! she ne'er returns!
To light her way, one star alone
Still burns with steady flame; [throne;
The brightest star round heaven's bright
RELIGION is its name. BOSTON BARD.

We are pleased to see that the Editor of the American Sunday School Magazine is beginning to devote a small share of his columns to the subject of church music: and we hope that other Editors of religious pamphlets and journals, will follow the example. Yet why should this Editor inconsiderately prevent with one hand, what he is endeavoring to accomplish with the other? The specimen of *composition* which appears in his last number, is unfortunately many degrees beneath criticism;—and since it is among the evils most to be complained of, that trash is so generally substituted for music, why should he aid in giving currency, even for the use of Sunday Schools, to any more music which is not genuine? It is not the least disparagement to an editor of such a publication to be himself unacquainted with music: but are there no *theorists in Philadelphia* who might be consulted? We feel more specially concerned about this subject, because the excellent magazine in question, is in some respects a national one; and because its Editor has incautiously called for more compositions of a similar stamp.

From the Troy Revie.

MUSICAL GRIEVANCES.

MR. EDITOR—For a number of years I have been afflicted with several whole chapters of musical grievances, without seeing the least prospect of their ever being redressed; but now, since your able pen has been embarked in the cause of music, I begin to have some hopes—and must beg the privilege of thus early addressing you, and of saying, now and hereafter just what happens to occur to me at the moment, and of leaving the rest for abler correspondents. On this occasion I will take the liberty of sending you one chapter of those grievances to which I have allu led.

In the first place, though I have been several years engaged as a teacher of church music, I have seldom seen the subject of Christian Psalmody excite any 'real serious interest' among the middle aged class of professing Christians.

2nd. Those who undertake to procure and support an instructor, seem for the most to be influenced by motives of worldly policy. They would have their society respectable. Good singing, they think makes people love to attend meeting on the principles ostensibly, of religion, but really of curiosity and rational gratification,

3d. From the very general and very reprehensible practice of adults in leaving the choir whenever they come to have families of their own, the singing constantly devolves upon the young and inexperienced, and too often upon the giddy and the profane.

4th. The taste of those who thus prematurely leave the choir, necessarily deteriorates from want of exercise; while that of the young and the giddy who succeed them, is ever demanding novelty, and most, in some measure, be gratified, at the peril of displeasing those who wish the art to remain stationary at the precise point where they abandoned it.

5th. Those who neglect singing, necessiraly lose the command of their voices, by not using them. They attribute the loss wholly to the decays of nature; and never dream of its being their duty, at the expense of a little practice to regain what is lost.

6th. The difference in taste, which from the preceding causes necessarily exists between the young and the old, on the subject of church music, occasions so much discussion and speculation, that many serious and conscientious men are led to view church music in the light of a *frivolous* art; and many who are eminently pious, and who, in *theory*, embrace better views are constantly found to be guilty of the greatest *practical inconsistency*.

7th. As another consequence of this unfortunate, if not *criminal* state of things—the pulpit addresses of clergymen, and the best writings of the essayist, are made to pass with the multitude for empty and idle declamation. For, notwithstanding all that can be said or written, "actions speak louder than words."

Now, Mr. Editor, this is only chapter first: and the grievances embraced in it, are stated merely in the abstract; but had I leisure, and could I fully develope the nature and the influence of these grievances, and could the majority of professing Christians be prevailed upon to examine this subject, I should have no fears for the issue.

The conviction of delinquency would doubtless be carried home to the bosom of the christian worshipper with a power and energy that would not be lost upon him. STACCATO.

COMMUNICATIONS.

FOR THE WESTERN RECORDER.

ADMONITION FROM THE DEATH BED.

NO II.

"Death's shafts fly thick! Here falls the village swain,
And there his pampered lord! The cup goes round,
And who so artful as to put it by?"
Blair's Grave.

Philander was born of respectable parents in the town of ———, Vermont. In the year 18—, his father removed with his family, into the western district of N. Y, where he resided till the time of his death. Philander, at the time of his removal, had arrived at the years of manhood, and sustained a fair and an unblemished character. He was temperate, industrious and frugal; and much esteemed by his acquaintance. His natural talents were much above mediocrity. Indeed, nature had furnished him with a vigorous and ready mind, the powers of which, were cultivated by an excellent education. At an early age, he married into a respectable family, settled in business, and succeeded in his attempts to gain property. He gradually rose in the estimation of his fellow citizens, and successively was called to different offices of trust and profit, the duties of which he discharged to general satisfaction. He now stood on elevated ground; but such was his reputation and character, that the breath of envy fell not on him. During these years, he made no professions of piety, and entertained no well grounded hope of future blessedness. He was uniform in his attendance upon public worship, and liberal in support of gospel institutions. Possessing a generous and open heart, he was always ready to give, even beyond his ability, to any public object, or to relieve a person in distress. Indeed, at this period of his life, he lent all his influence, and all his exertions, for the accomplishment of those public or benevolent objects which were presented to him; and in this respect was eminently useful. Few persons of equal ability, have done more than he did. But with all these engaging and amiable traits of character, still he was not a Christian.

In January, 1803, he united with the Presbyterian Church in ———, and was regarded as an active, devoted and practical professor. His talents, property and influence, enabled him to be of great service to the church of which he was a member, and to the cause of Christ in general. His ability for usefulness, and his apparent piety, led the church to elect him one of their deacons. In this office he continued for some years, till he requested the church to permit him to resign it, to one more calculated for usefulness, than himself.

As a man and as a Christian, Philander had as yet, generally appeared well. He had his failings; and who is exempt? The mantle of charity was thrown over his foibles—faults, if we please to call them; and as he was ever ready to confess his frailties, so his brethren were ready to forgive them.

He was in some respects a peculiar man. His mind was all energy. When he was joyful, he was *rapturous*; When his repentings were kindled within him, they were deep, and he was willing to humble himself in the dust, and make the most full and ample confessions. In him, centered many estimable qualities—qualities, which will ever adorn the man and the Christian.

I have said Philander had his faults.—Could he have died five years since, the painful emotions which now press upon the mind of the writer, would never have existed. A sense of duty, and that only, urges him to attempt to

——"draw his frailties from their dread abode."

Five years since, a most powerful work of grace, occurred in the town of which Philander was a resident. Christians arose to duty; sinners awoke to repentance. The groans of the sinner burdened with guilt, and the song of the captive, delivered from the wiles of Satan, were heard in almost every house. It was a day of triumph to the Church—a season of dismay to her enemies. In this revival, Philander took an active and decided part. Day and night, he devoted himself to warning the impenitent, and to instructing and encouraging the soul just born. His feelings naturally ardent, now glowed with an intensity peculiar to himself. Many now living, can tell how he exhorted and how he prayed in that time of rejoicing. Would to God, that to this picture there was no reverse. But there is, and a sad one too. Looking at Philander at that time, and during the three last years of his life, the writer can but exclaim—

"If thou beest he;—but O. how fallen!"

The revival mentioned passed away. Christians sunk into a decline, ten-fold more dreadful than that which preceded the awakening. The world seemed to take a deeper and firmer hold upon their hearts. The instruction of children began to be neglected: the youth pursued the vanities of time without restraint. Their minister was dimissed, and for a time public worship was neglected. As Philander had been one of the first in the revival, so he took the lead in the path of declension. He forsook the closet; laid his guilty hands upon the family altar, and it became a heap of ruins; seldom attended meeting, and gave up all intercourse with heaven. Repeatedly during the year past, has he told the writer, that he lived *without prayer*. "*I have*" said he, "*no communion with God. I do not pray in my family, and but seldom attempt it in the closet. I feel that I am a stranger to religion. I have no evidence that I ever was a christian.*" When urged to return to duty, he would reply, "*I cannot; I am so immersed in the world, and lead such a life, that I cannot think of prayer.*" But the half is not yet told. Well, O. well would it have been, if Philander had stopped here. The paths of sin are downward paths, and one step only prepares for another. This Philander found true. He first forsook his closet; then prayer in the family; then the instruction of his children; then the house and the ordinances of God; then profaned the Sabbath; and then became INTEMPERATE!

Three years before his death, the friends of Philander had seen with alarm, the demon of intemperance, fixing his deadly grasp upon him. The bloated cheeks, the livid countenance, and the tottering footsteps, proclaimed but too plainly the fatal truth. His excellent and pious wife, did all she could to hide his sin, and if tears and entreaties and admonitions would have reformed him, he had not fallen a prey to the shameless vice. But so infatuated was he, that he willingly sacrificed his character, the feelings of his amiable companion and lovely children, and every thing dear to him, in life, yea, *his hopes of eternal glory*, to the gratification of his unrestrained appetite. He was counselled and admonished by his brethren, but all would not do. Freely and more freely he drank, till the springs of life had dried up, and his feet stood on the edge of the grave. And even then, he was insensible of his condition, till his physician told him he was a dying man. Then he partially awoke; but what could he do! "*Ten thousand worlds for one week more!*" was his request. But no. A few *hours* numbered him with the dead, and sent his soul to judgment.

Almost his last words were "———" but they must be suppressed. They open reflections too painful.

Thus lived and thus died PHILANDER. His sun set in clouds, and the end of his path was darkness. Yet we are not to decide upon his state. This is the province of Him who inhabiteth eternity. But here is a lesson for all the living to learn. Professed Christians especially should see their danger. It is not a mere profession of piety which will give peace in a dying hour. There must be something more—a deep and radical work, a uniform and consistent walk. C. Y.

Miscellaneous.

VALUE OF SABBATH SCHOOLS.

Extract from a Thanksgiving Sermon, preached in Maine, on the 25th of November last.

"Another reason why we should rejoice, is, that the present is an age of Sabbath Schools. This is a new institution, especially as it respects our country. Its novelty and simplicity have excited the remarks and the sneers of many who felt no interest in the religious education of children and youth. But while unfeeling and unbelieving parents, together with scoffers and infidels, have been laughing at these humble attempts to instil into the tender mind the first principles of the christian religion, God has been pleased to smile on these humble attempts, and bless them to the salvation of many souls. In no way has so much good been so easily accomplished as by Sabbath Schools.

"When proper attention is paid to this subject; when parents feel as they ought to feel, for their children; when teachers are faithful, and not only listen to the lesson repeated, but take pains to have scholars understand the scriptures, so that something more than the surface of instruction is attained, Sabbath Schools are nurseries of religious knowledge, and by the blessing of God will prove nurseries of piety.

"I consider Sabbath Schools, one of the mightiest engines ever put in operation to help forward the latter day glory. Before the world can be filled with the knowledge of the Lord, the Bible must not only be circulated in all languages, but it must be read and studied, believed and obeyed. The only certain way to secure an attention to the Bible, is to interest children in this holy book. Impressions early made, are lasting. Bring up a child to neglect the Bible; and how almost certain it is, he will neglect it in riper years. Prejudice his mind when young, against its holy doctrines and precepts, and this prejudice will "grow with his growth, and strengthen with his strength."

"But interest children in reading and studying the Bible; endeavour to make them feel it is a book of truth, the word of God; and there is but little danger of their becoming sceptics or infidels. Acquaint them with the restraints the Bible imposes, the curse it denounces against sin, and the promises it makes to the righteous, and it will not be at all strange, if they feel that the Bible demands attention and reverence, and is able to make them wise thro' faith unto salvation. The great object of Sabbath Schools, is to interest the young in attending to the scriptures. In consequence of human depravity, children are prone to be interested in reading trifling and irreligious books to the neglect of the Bible. And unless special means are used, the Bible of all books will interest them least. It is a dangerous if not a wicked idea which some advance, that it is best to leave children to choose for themselves, as this will be likely to prevent their becoming hypocrites or formalists. This is nothing more nor less than to leave them to walk in the sight of their eyes, and the desire of their hearts.—Though leaving them to themselves should prevent their becoming hypocrites, it will be very likely to keep them unbelievers; and this, without any formality or hypocrisy, will be sufficient to shut them out of the kingdom of heaven. Had Timothy been left to choose for himself, he would not have known the scriptures from his youth, and most probably would never have become wise unto salvation.

"The more Sabbath Schools are encouraged, the more the rising generation will become interested in the Bible; and the more they become acquainted with the scriptures, the greater is the probability they will become pious.—We ought then to rejoice, that there is such a system in operation, for the purpose of benefitting the rising generation. We ought to rejoice that any are awake to the religious education of children and youth. And we should feel that there is something for us to do ourselves. Every individual is called on to help forward this noble enterprise, this mighty engine, that it may move on with accelerated velocity, and with widening and more salutary influence, till every child of Adam is taught the scriptures, and made wise through faith unto salvation."

He who knows the world, will not be too bashful: He who knows himself, will not be impudent.

JOHN BUNYAN.

A student of Cambridge observing a multitude flock to a village church on a working day, inquired what was the cause. On being informed that one Bunyan, a tinker, was to preach there, he gave a boy a few half-pence to hold his horse, resolved, as he said, to hear the tinker prate. The tinker prated to such effect, that for some time, the scholar wished to hear no other preacher; and through his future life gave proofs of the advantages he had received from the humble ministry of the author of the Pilgrim's Progress.

Bunyan, with rude, but irresistible zeal, preached throughout the country, and formed the greatest part of the Baptist Churches in Bedfordshire; until, on the Restoration, he was thrown into prison, where he remained 12 years. During his confinement, he preached to all to whom he could gain access; and when liberty was offered to him, on condition of promising to abstain from preaching, he constantly replied, "If you let me out to-day, I shall preach again to-morrow."

Bunyan, on being liberated, became pastor of the Baptist church in Bedford; and when the kingdom enjoyed a portion of religious liberty, he enlarged the sphere of his usefulness, by preaching every year in London, where he excited great attention. On one day's notice, such multitudes would assemble, that the places of worship could not hold them. "At a lecture at seven o'clock, in the dark mornings of winter," says one of Bunyan's cotemporaries, "I have seen about twelve hundred: and computed about 3000 came to hear him on a Lord's day, so that one half of them were obliged to return for want of room."

RELIGIOUS SCENES.

A SEQUEL TO SERMONS FOR CHILDREN, BY SAMUEL NOTT, JUN.

Such is the title of a charming book of 160 pages, lately published by all the prominent booksellers of this city. Those who have read the sermons for children, published two or three years since, by the same author, need not be told of his peculiar talent of seizing upon the attention and enlightening and improving the minds of children. The present work is an excellent companion of the sermons. The subjects of the 'Religious Scenes' are very happily chosen, as follows:—The Sabbath—Family Piety—Baptism—The Lord's Supper—The Spreading Gospel—The Sun and Rain—The Rainbow—Death—The Days of the Pilgrims—The Scenery of Sin and Satan—Baptismal Obligation.—[COMMERCIAL ADV.

INDIAN MNEMONICS.

The Journal of Mr. DODGE, missionary at *Harmony*, among the Osages, contains the following, under date of Aug. 3, 1825:—"Proposed to White Hair to assemble his people to hear preaching.—He declined, alleging that I gave him no tobacco.—Sans Nerf said it was bad to assemble the people; they did not understand well; but if I would tell him what I had to say, he would tell it to the people. He then seated himself with his bundle of sticks, and I expressed to him twelve or fifteen ideas respecting God, his government, &c. For every idea, he laid down a stick, which is his manner of writing. After I had finished, he asked various questions, soliciting farther explanations, until he was satisfied. He then counted his sticks, and said 'I understand it all.'

ANECDOTE.

In the year 1629, the Indians being in want of food, determined to kill the English at Plymouth trading house, and seize upon the provisions. A number of them, to execute the business, entered the house in their usual manner. Mr. Willett, the master of the house being engaged in reading the Bible, his countenance more solemn than at other times, and looking not at them nor noticing them, as they expected, they instantly retired and told their companions their plot was discovered; who inquired how that was possible; they replied that it was certain from Willett's countenance, and they supposed that he discovered it from the book he was reading. So the Plymouth people escaped without harm.

[*Hist. of N. Eng.*

MOUNTAINS.

The highest of the most elevated points in the Pyrenees is six thousand six hundred and forty-six feet. The height of the peak of Teneriffe is thirteen thousand one hundred and seventy-eight feet. The height of the Chimborazo, the most elevated point of the Andes, is twenty thousand two hundred and eighty feet—no less than seven thousand one hundred and two feet above the highest mountain in the ancient continent.

DEAF AND DUMB—The deaf and dumb are calculated to be in the proportion of one in every 2000 of the population of the United States, which will give over 5000.

The same estimation is made in Europe.

The proportion holds good in New York Philadelphia, Albany, and Cincinnati, in Ohio, where the number of deaf and dumb have been ascertained.

PLEASURE.

Pleasure is seldom found where it is sought. The flowers that scatter the sweetest odours in the path of life generally grow without culture from seeds promiscuously sown.

MAXIM.

Make your company a rarity, and people will value it; men despise what they can easily have.

A GOOD RULE.

When you rise in the morning, consider what you have to do; and at night what you have done.

THE HEART.

Christ speaks to the heart. His chief concern is with the heart. When stout, he breaks it: when broken, he heals it: when healed he comforts it: and when partly comforted he promises and will certainly bestow full consolation.

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught:
One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.
Utica, Dec. 20, 1825.

NEW BOOKS.

JUST Received by MERRELL & HASTINGS, at No. 40, Genesee street, the Difficulties of Infidelity, by Geo. Stanley Faber, B. D.—A Compend of the System of Divine Truth, by Jacob Catlin, D. D.—Antiquities of the Jews, by William Brown, D. D.—Brown's Philosophy of the Human Mind—Memoirs of Levi Parsons, late Missionary to Palestine; View of the Hebrews, or the Tribes of Israel in America, by Rev. E Smith—Christian Parent's Present, by the author of the S. S. Teacher's Guide—Missionary Gazetteer—Scott's Bible, with References, Armstrong's edition—The works of Rev. Richard Cecil—Calvin's Institute, most of which, will be sold at reduced prices.
Utica, Dec. 26, 1825. 78tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.
79tf A. HITCHCOCK.
Utica, June 23. 83 Genesee-street.

Wholesale.

J. C. HASTINGS, & Co.

OFFER as usual at their store No. 84 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

GROCERIES,

among which are
20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 " Maccoboy do
3 " Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call.
Utica, Dec. 20, 1825. 79t

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.
By order of the Board of Trustees.
D. PRENTICE, *Principal.*
November 28, 1825. 79tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.
Utica, 13th Sept. 1825. 79

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.
L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 79t

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,
THOMAS E. CLARK, *Executor.*
Dated, 22d Nov. 1825. 6m73

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

†‡† All present subscribers, who do not give notice of discontinuance by the first of December, will be considered as subscribers th for succeeding volume.

MERRELL & HASTINGS, *Publishers.*